

FOR ANSWER IN THE MEETING

- 1 Have we any enemies now which preceding generations did not have?
- 2 Are we better prepared today to resist evil than in the past? How?
- 3 What is the "armor of light?" Rom. 13:12.
- 4 How did Paul use the armor of righteousness? I Cor. 6:7.
- 5 How may we put on the armor of God?
- 6 Why is the Christian better prepared for life's battles than one not a Christian?
- 7 How early can one put on the gospel armor?
- 8 When will our Christian warfare be over?
- 9 What is the reward of victory? II Tim. 4:8.

C. F. YODER.

GAINING BY LOSING

AMOS R. WELLS.

That was a terrible experience in the career of Cortez, the conqueror of Mexico, when he and his followers were compelled to flee for their lives from the wrath of the aroused Aztecs. The enormous masses of gold which they had taken to themselves in that rich land proved a problem. "Carry little with you," Cortez advised his soldiers. "We must fight our way thru." But many of the Spaniards loaded themselves so heavily with the precious metal that they were completely worn out by the march, and fell an easy prey in the ensuing battle.

So it is with all who weigh themselves down in body or spirit, with the cares and possessions of this world. The way is long before us, the night is dark, the enemies are fierce. He travels safest who travels lightest.

Have you ever heard the fable of the magic skin? Whoever wore it was enabled thru its potency to obtain whatever he desired; but with every wish thus won the skin contracted a trifle. Soon it could not be removed, nor did the owner wish to remove it, but keep on with his selfish indulgences, heaping up to himself the satisfaction of his desires and growing smaller and smaller as he did so, until one day a final wish squeezed out his life.

That is a true picture of the man who lives for self. He is self-centred, and the very things he draws in upon himself serve to be-little him. On the other hand, the generous, self giving man enlarges himself by the very out-going of his spirit, and become grander by every deed of self denial.

Once I was admitted to the astronomical observatory of the Chicago University. There stood the great telescope, and beyond it, thru the slit in the curved ceiling, gleamed thru the wonderful tube the single light in the room must be put out. Why? Not merely because it would confuse the eye by its direct rays, but because it heated the air and set it to quivering, thus rendering clean vision of the stars impossible.

Put out the lower lights, Christians, if you would see the image of the heavenly! Think less of the gold or earth, and more of the gold that thieves cannot steal. Resign the applause of men, if need be, for the approv-

al of God. Turn down the soft light of luxury, extinguish the torch of ambition, even let the student light burn low if it quarrels with the stars.

There is no practical life but this. Most men whom the world calls practical are merely playing with life. They call it bullion, stocks, farms, kitchens, but it is mud pies they are making down in the dirt, while the real business of life awaits them. What is that real business? The creating of character, ours and our brother's. Character is the only possession we can take out of the world. Whatever hinders that occupation is worse than useless, tho it be an industry that fills a bank with gold. And whatever helps that, however humble the task, is vastly profitable, because its profit extends thru eternity.

THE BEATITUDE TO ALL GENERATIONS

ALEXANDER MACLAREN, D. D.

"Blessed are they that have not seen and yet have believed." I need not do more than just in a sentence remind you that we shall very poorly understand either this saying or this gospel, or the greater part of the New Testament, if we do not make it very clear to our minds that "believing" is not credence only but trust. The object of the Christain's faith is not a proposition; it is not a dogma nor a truth, but a person. And the act of faith is not an acceptance of a certain thing, a resurrection of anything else as true, but it is a reaching out of the whole nature to Him and a resting upon him. Christain faith, being more than intellectual belief, does involve the activity of the will. Credence is the starting point, but it is no more. There may be belief in the truth of the Gospel and not a spark of faith in the Christ revealed by the Gospel.

This generation, and all generations that have not seen Him, are not in a less advantageous position, in regard either to credence or to trust than were that they complained with Him on earth, and the blessing which He breathed out in that upper room comes floating down the ages like a perfume diffused thru the atmosphere, and is with us fragrant as it was in the days of His flesh. There is nothing in the world's history comparable to the warmth and closeness of conscious contact with that Christ, dead for nearly nineteen centuries now, which is the experience today of thousands of Christain men and women. All other names pass, and as they recede thru the ages thickening veils of oblivion, mists of forgetfulness, gather round them. They melt away into the fog and are forgotten. Why is it that one person, and one person only, triumphs even in this respect over space and time, and is the same close friend with whom millions of hearts are in loving touch as He was to those that gathered around him here?

What is the blessing of this faith that does not rest on sense, and only in a small measure testimony or credence? Part of its

blessing is that it delivers from us tyranny of sense, sets us free from the crowding oppression of "things seen and temporal;" draws back the veil and lets us behold "the things that are unseen and eternal." Faith is sight of the inward eye. It is the direct perception of the unseen. It sees Him who is invisible. The vision which is given to the eye of faith is more real in the true sense of that word, more substantial in the true sense of that word, more reliable and more near than that by which the bodily eye beholds external things. We see, when we trust, greater things than when we look. The blessing of blessings is that the faith which triumphs over the things seen and temporal brings into every life the presence of the unseen Lord.

Brethren, do not confound credence with trust. Remember that trust does involve an element of will. Ask yourselves if the things seen and temporal are great enough, lasting enough, real enough to satisfy you, and then remember whose lips said, "Become not faithless but believing," and breathed His last beatitude upon those "that have not seen, and yet have believed." We may all have that blessing lying like dew upon us, amid the dust and scorching heat of the things seen and temporal. We shall have it if our heart's trust is set on Him whom one of the listeners on that Sunday long after spoke of in words which seem to echo that promise as Jesus, "in whom, tho now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Jesus saith unto him, "Thomas, blessed art thou because thou hast seen and believed: blessed are they that have not seen, and yet have believed,"

Sisters' S. C. E.

From the Field

Dear Readers: I am glad to report fair weather this week and a sudden return of the sunny Shenandoah. Tho pleasant now the sun shone extremely hot the beginning of the week. It was not too warm, however, to enjoy the long drive Sunday morning with Brother and Sister Hedrick. They took me to the Mt. Olive church thirteen miles distant from Dayton. This same road Sister Laura passed over several years ago when she made her last trip in behalf of the S. S. C. E. The chief point of interest on the way, was the beautiful Massanutta Peak, belonging to the Blue Ridge mountains. On her previous trip, Sister Laura with a band of friends, climbed to its top and there held a little service. Following the turns in the road, we were able to view the peak from different points.

We reached Mt. Olive at the close of their Sunday school. The audience we met here was somewhat different from those at the other churches visited in the valley. Three